

ed them it was not so. That no one can receive the truth till it is presented to them, and if errors and follies were dwelling in the mind we should give up these when truth is presented and take it. I pointed out to them that the purity and wisdom and holiness of the truths of christianity compared with the old fetishism. I assured the woman it was no weak turn-coatism to give up the bad to embrace the good. I did not succeed in convincing her, at least I do not know that I convinced her, she would not publicly profess christianity. I prayed for her that God would open her heart to know and receive the truth.

The eldest of the candidates for baptism was a youth of seventeen who was helping a poor old blind man in the next camp. Though he was a pagan he was doing christian work helping the poor and afflicted. The old blind man was a pagan too, as I found on enquiry. He told me that he had once tried the white-man's sorcery but had fallen back on the Indian's sorcery and found it better. I told him I doubted if he understood what he called the white-man's sorcery, or had ever considered it. I showed him his mistake in calling the Christian Religion the white-man's sorcery, as the first preachers and converts to christianity were men of all races and every colour. I assured him that the aboriginal inhabitants of countries, black-men and Indians, were very early converted to christianity. I spoke for a while to the old man on the truths of the Christian Religion. I told him of the Saviour who commanded all races of men to come to Him and be saved in consequence of the Redemption purchased by His own sacrifice. When the old man heard me use the expression "God says," he wanted to know whether I heard God say it. No, I said, but He wrote it and sent it by the hand of an accredited messenger, with unmistakable credentials to prove its genuineness.

I invited the old man to come to the baptism and he would hear more but he did not. The young man went back with me to the camp. I spent some hours instructing the candidates for baptism; others came in and listened. I looked around for a suitable vessel for water, but there was nothing but a tin-dish. I made them clean it out well. Now there was no clean water, so I went to the lake and fetched some myself. I again pointed out to all present the meaning of baptism, water, the emblem of purity. There were five baptized. A young christian woman present being sponsor for the youngest child. I was much pleased with the behaviour of them all.

The father said he was sorry he could not give me any dinner, but he was going out next day to hunt Moose, and I suppose if I had stayed till he returned, which might be in a week, I should have had a luxurious dinner of Moose meat. I ate a cake of sugar and had a drink of wafer, but was still hungry.

F. F.

Rev. E.F. Wilson's Trip to the North-West.
(Continued.)

We started off at once, the distance being only our or five miles, but again we got on the wrong

trail, and although we could see the Indian village which we wanted to visit on the other side of the river, we were a long way from the ford, and there was no way of getting across. So we had to toil again up the long steep hill which we had descended and continue our way along the brow till we should strike the right trail. We found it at last, and another long steep winding descent brought us down to a narrow fordable neck in the Qu'Appelle River. As it was half past one we stopped for dinner sitting in the sedge grass on the river bank. Then having given our pony a drink we waded across the narrow stream and arrived almost immediately at

"STANDING BUFFALO'S" VILLAGE.

The Sioux Indians though of a more warlike character than the Ojibeways, or Crees are reputed to be very intelligent and industrious, and certainly the little village of mud huts with thatched roofs was an improvement on the conical tepees of the other Indians whom we had visited. We were fortunate in finding 'Standing Buffalo' at home, but I was disappointed that he did not understand either Ojibeway or English and there was no interpreter at hand. However I had jotted down a few Sioux words in my note book, and I showed him my photograph and pointed to my "hokshia yamni" (boys three), and I think made him understand that I had a big teaching tepee a long way off, also that I was "wasiteliwaka" a missionary, not "shina sapa" a French priest. As a thunder storm seemed to be threatening we did not stay long. I just made a rapid sketch of the village while the thunder clouds were gathering, and then off we drove back to Pasquah's Reserve.

About 7:30 p.m. the Indians began to gather some 10 or 11 men, and we met in a log room which Mr. Huckley used as his office. I told them as I told Pieapot, all about the origin of the Institution, and how the Garden River chiefs had assisted me in getting it started, and then I mentioned how it was that I started out on my present tour. I had heard I said about the fight going on, and I wanted to see the Indians and hear from them what it was all about, and I wanted to ascertain whether anything was yet being done to teach them and instruct their children. I had talked I said to my friend Buhkwujjenene about it and Buhkwujjenene was very pleased that I had started on the expedition, and hoped that I would bring back with me some of their children. Pasquah said that the reason of the fighting was that the Indians were not contented; promises had been made to them which had not been fulfilled. However, his people for their part would not fight, they had kept quiet, and had cultivated their land the same as usual. As to sending children to our Institution he was afraid that none of the Indians would be willing to send them so far unless they knew more about it; he thought the proposal for two of the chiefs to go back with me was a good one, he for his part would like to go, and if he went he would take his little boy, Zose, aged nine and leave him at our Institution, another Indian named Charles Asham (a Roman Catholic) proposed to go with his chief as attendant, and they said that if Pieapot went he would want